Certaine

Short Queſtions and Anſweres,

Very profitable and neceſſary for yong Children, and ſuch as are deſirous to be inſtructed in the principles of the Chriſtian Fayth.

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AT LONDON
Printed by Robert VValdegrave,
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AT LONDON
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Certaine short Questions

Most sweet, very profitable and necessa-
ry for young children, and such as are desirous to
be instructed in the principles of the
Christian faith.

Question.

WHat is GOD?

Answere.

A Spirite.

Question.

Why doest thou not say he is Almighty, Eternall, Omnipotent, Invisible, conteining all, and not conteined?

Answere. All this I doe confesse. But I answere simply as Christe sayth: *Iohn. 4.* The substance of God is spirituall, and not Carnall.

Question. How is man then sayde to bee the image of God?

Answere. It is spoken of the principall part of man, which is his soule, which the Apostle sayth is created in the true likenesse of God, in righteousnesse and holy

A.ii. dealt:

nature to be like God, being both ... tall and spirituall as God is.

Question. Then is the soule of ... of one nature and substaunce with ...

Answere. No, it is a substance ... all created of God, infused into man, ... is immortall.

Question. Howe is God to be wor... ped?

Answere. In Spirite and trueth.

Question. How in spirite?

Answere. With a devout mind, a ... full heart, in a spirituall manner, not ... earthly affection.

Question. Howe then must he be ... shipped in trueth?

Answere. That is, according to ... ly will in his word, not according to ... fantasie.

Question. Howe is it in worshipping ... God wee be not mindefull of him ... prayers?

Answere. Then it is vayne (... Christe) to worship him with our ... and our hearts farre from him, ... we pray in spirite, prayer pertayn... prayer doth it pearce the eares of ...

Que...

Question. Then a faythfull and deuoute
is specially required in prayer?
Answere. It is that which God for Christes
graunt vnto vs.
Question. What is Christ?
Answere. Perfect God, and perfect
Question. Howe doest thou know he is
God?
Answere. Because he is equall with his
Father.
Question. How knowest thou he is equal
with his Father?
Answere. Because he saith, *I and the Fa-
ther are one*, also *Paul* saith, *He being equal
with his father, tooke vpon him the shape
of a seruant.*
Question. How doest thou know that he
is man?
Answere. Because hee tooke naturall
flesh of the virgin *Mary*, and was conceiu-
ed by the holy ghost without sinne, and in
a naturall body died a most painfull death
to redeeme vs from our sinnes, (as the Ap-
postle saith) *He came into the world to
saue sinners.*
Quest. What is the catholike church?

Answere. It is a congregation of faythfull men, dispersed throughout the whole worlde, amongest whome the pure worde of God is preached, and the Sacraments are ministred, according to Christ institution.

Question. Art thou the childe of God?

Answere. I am.

Question. By nature or by grace?

Answere. Not by nature, for so we are the children of Gods wrath.

Question. How knowest thou then that thou art the childe of God by grace?

Answere. Because hee hath given vnto earnest of his spirite into our hearts, whereby *Abba Pater*, which spirite witnesseth to our spirite, that wee are the sonnes of God.

Question. Is not this presumption for a sinner to say he is Gods sonne?

Answere. It is no presumption so to say, for it be holy presumption to call our selues Gods children, from y testimonye of our owne conscience, seeing Christ hath willed vs in prayer to call him father our Father.

Question. Of what substance is the body?

Answ.

Anſwere. A ſpirituall ſubſtaunce.

Queſtion. Of what nature.

Anſwere. Being God, one of the three.

Queſtion. Then the holye ghoſt is God?

Anſwere. He is ſo.

Queſtion. Then there be three Gods, as God the father, God the Sonne, and God the holye Ghoſt?

Anſwere. No, the diſtinction is in perſon, not in Deitye, as the Catholike faith teacheth vs.

Queſtion. What reaſon haſt thou for thee ſayinge, that God the father is our creator, Chriſte is our redemer, and the holye ghoſt is our ſanctifier, the holye ghoſt who proceeds from both, is one ſame nature, and proceedes from them, even as light and heat from the Sonne, and yet he governes the whole worlde, what is remayned ſtill with God, as were God and [illegible]

Anſwere. It is a viſible ſigne of an inviſible grace, for example, the water in the children's baptiſme, is the viſible ſigne of the inviſible grace of God, by the which our ſinnes be clenſed by Chriſte's bloud, ſo the ſame is the ſacrament of

bread and wine do signifie to be the very
of Jesus Christ naturally and truely
body broken, and his blood then vppon the
crosse for our redemption.

Question. According to this definition
Sacraments doe differ
why Baptisme and the Lords supper
are onely called Sacraments in the
Church.

Answere. Because they be ordeined
by God with promises of grace
and salvation annexed vnto them
Other rites and ceremonies of the
Church haue no grace
but God hath by them
ordeined
Baptisme
but
grace
which
is given by
Question. What be the parts
and effects
Answere. Regeneration or the
of spiritual blessings, by the

Question. Then of necessitie all are not saued which participate Baptisme and the Lords Supper.

Answere. So many are saued as are partakers of the inuisible graces, whereof the Sacraments are visible signes.

Question. How if a childe borne of beleeuing parents, by meanes of sudden death before Baptisme, can receiue not the visible signe?

Answere. It is most requisite that we endeuour to offer them to publique Baptisme by all meanes possible, otherwise if we be hindered by some necessitie not to be shunned, yet wee ought to perswade our selues that they are saued by the inuisible grace, because the children of faithfull beleeuing parents, are receiued in the couenaunt, and may be sanctified in their mothers wombes.

Question. Then what needeth Baptisme?

Answere. It is of great necessitie for the commaundements sake, conteined in the xxviii. and twentieth of Matthew: and to receiue it, is to obey the ordinance of God, for although

although he worke sometime without all meanes, yet must not we cease to vse the meanes appointed, when wee are in Christian Church, and may haue them, that is, to Baptize the whole World in the name of the Father, of the Sonne, and of the holy Ghost.

Question. Haue you no further reason for the vse of Baptisme?

Answere. That is ynough, is sufficient: yet I do say further, it is the pledge of Gods couenant made with vs, and the visible signe of our adoption that wee are elect by Grace and Faith in Christ, and the visible marke, whereby wee are knowen from the vncircumcised.

Question. What is Faith?

Answere. It is a sure perswasion in God, and in Iesus Christ our Lord, and a certainty of things promised by God, which cannot otherwise be discerned, then only by the eyes of Faith.

Question. Whence commeth Faith?

Answere. It is the gift of God, as Paule saith in the second to the Ephes. By grace you are saued through faith, and that not of your selues, it is the gift of God.

Question.

Question. Doth Faith only iustifie a man?

Answere. It doth iustifie.

Question. Howe is a iustifying faith knowen from a dead faith?

Answere. By the fruites and workes which are with faith that iustifieth.

Question. What is faith without good life?

Answere. It is dead.

Question. What are workes without Faith?

Answere. They be sinnefull they neuer so glorious before men.

Question. How come men by faith?

Answere. In the tenth to the Romains it is shewed, that *Faith commeth by hearing the word of God.*

Question. Can a man be saued without faith in Christ?

Answere. No, for Christ sayth, *He that beleeueth not, is condemned already.*

These Questions are briefly collected out of the former, for the helpe of such as in a short summe, are desirous to learne by heart the chiefe principles of Christian religion.

Question.

What is God?

Answere.

God is a spirite.

Question. How must hee be worshipped?

Answere. In spirite and truely.

Question. What is Jesus Christ?

Answer. Christ is perfect God and perfect Man.

Question. How know you, he is God?

Answere. Because he is equall with his father.

Question. How know you he is man?

Answere. Because in our nature he redeemed us from our sinnes.

Quest. What is the catholike Church?

Answere. All faithfull people dispersed throughout the whole world.

Question. Art thou the sonne of God?

Answere. I am.

Question.

Question. Art thou the sonne of God by nature, or by grace?

Answere. By grace.

Question. Howe doest thou knowe that thou art the sonne of God by grace?

Answere. The Spirite doth witnesse to our spirite that we are the sonnes of God.

Question. Of what substance is the holy ghoste?

Answere. A spirituall substance.

Question. Of what nature?

Answere. Of one with God.

Question. Then the holy ghost is God?

Answere. He is so.

Question. Then there be three Gods, as God the Father, God the Sonne, and God the holy Ghost.

Answere. No, the distinction is in persons, not in deytie, as the Catholike Faith teacheth vs. The conclusion, then God the Father is our creator, Christ in his person our Redeemer, the holy Ghost who proceedeth from both, our sanctifier, and proceedes from them as light and heate from the sunne, and so lightneth the whole world and remaineth still in God, & is very God.

Question. What is a sacrament?

Answere.

Answere. It is an inuisible signe of an inuisible grace, as for example, the water wherewith the childe is baptised, is the visible signe of the inuisible grace of God, by whose grace these our sinnes be cleansed by Christes bloude: so likewise the sacramentall bread and wine doe signifie to vs the body of Iesus Christ naturally and truely, both his body broken, and his bloude shed vpon the Crosse for our saluation.

Question. Do not these sacramentes of themselues conferre grace?

Answere. No, we (saith *S. Iohn*) Baptise with water, wee minister the outwarde signes, but it is Christ which doth baptise with the holy ghost, and by the outwarde elements by vs ministred we doe conferre the inwarde grace, whiche is giuen by God.

Question. Then of necessity all are saued which participate baptisme and the Lordes supper?

Answere. So many are saued as are partakers of the inuisible graces, whereof the sacraments are visible signes.

Question. How if a childe borne of beleeuing parentes be preuented with death before

sure Baptisme, and to receiue not the visible signe.

Answere. It is moste requisite that wee doe preserue it to publike baptisme by all meanes lawfull, if not yet they be saued by ignorance, because the children of faithfull beleeuing parents are sanctified in their mothers wombes.

Question. Then what needs baptisme?

Answere. It is of great necessity for the commaundements sake, Matth. 28. and to refuse it, is to despise the ordinance of God. for although he work sometime without all meanes, yet we must not ceasse to vse the meanes appointed, that is, to baptise the whole world in the name of the father, the sonne, and the holy ghost.

Question. What is fayth?

Answere. It is a sure trust in God, and Iesus Christ our Lord.

Question. Whence commeth Fayth.

Answere. It is the gift of God.

Question. Doth fayth onely iustifie a man?

Answere. It doth iustifie.

Question. Howe is a iustifying fayth knowne from a dead fayth?

Answere.

Answere. By the fruites and workes which are with fayth that iustifieth.

Question. What is fayth without good life?

Answere. Dead and vaine.

Question. What are workes without Fayth?

Answere. They be sinne, be they neuer so glorious before men.

Question. How come men by fayth?

Answere. In the tenth to the Romanes *Fayth commeth by hearing the word of God.*

Question. Can a man be saued without fayth in Christe?

Answere. No, for Christ fayth. *He that beleeueth not, is condemned already.*

FINIS.